



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

the same subject is equally interesting to other persons. I was so much pleased with Catharine Cappe's remarks on charity-schools, and on apprenticing female children after they leave charity-schools, that I requested you to insert her observations, without considering that many of your readers might think the subject tedious. Permit me, however, at the hazard of being accused of not following the good maxim "of nothing too much," and of dwelling too long on one subject, to call the attention of your readers once more to the highly important subject of the education of the poor.

Catharine Cappe has stated the great advantages which have been derived from the superintendence of ladies in schools for the female children of the poor. A hired teacher may doubtless conscientiously perform her duty; but there is a degree of enthusiasm, which no money can purchase, required to overcome the difficulties which arise in all such arduous undertakings. Many persons are liberal in subscribing money for poor-schools; but time is, in some instances, more valuable than money; and as example frequently tends to induce to the practice of greater correctness of conduct, the precept and example of ladies of superior intellectual endowments, may contribute to an increased correctness of morality among the poorer classes of society.

I am sorry to observe, if we may judge by actions, that the subject of the education of the poor occupies very little of the attention of ladies, who, from their station in life, may be supposed to have much leisure time. I have frequently inquired if many ladies in Belfast interested themselves about the Lancasterian school for girls; but I have never been informed of a single individual!

I am willing to hope that I have been misinformed: as surely in the town of Belfast, a place so famous for many very excellent charitable institutions, it may reasonably be expected that many ladies might be found who are not so completely absorbed in fashionable and frivolous pursuits, as to neglect to cultivate that species of benevolence which does not proceed from a romantic or sentimental emotion, but from a fixed principle.

It has been asserted that the poor are so ungrateful that many benevolent persons are frequently discouraged from assisting them; I admit that some individuals are ungrateful: but let us not be discouraged from exerting ourselves to raise them above their present degraded state, because we may sometimes have been disappointed in our too sanguine expectations. In our plans for their instruction, or their relief, let us not seek for their gratitude. The pleasure arising from the "luxury of doing good," and the consciousness of having endeavoured to improve the condition, and promote the happiness of our fellow-beings, is a sufficient reward for our exertions. "Let this be your only pleasure," says the Emperor Marcus Aurelius Antoninus, in his Meditations, "and seek for no other amusement; to be constantly employed in the service of mankind, and to proceed from one public-spirited generous action to another, with a constant eye to the approbation of the Deity." PORCIA.

To the Proprietors of the Belfast Magazine.

ON digging near a place in which a pump was sunk, in the town of Lisburn, a second pavement was discovered, about two feet below the surface of the ground. Near this

second payment a small coin, of apparently less value, and much smaller than a farthing, was found; on this coin, "William Smith, of Belfast, 1657," was stamped. Perhaps some of your correspondents could inform me, through the medium of the Magazine, who this William Smith was, what was the value of the coin, were coins of greater value issued by him, and what was the motive that prompted him to issue them?

It has been conjectured that the coin which was found had been dropped previous to the burning of the town of Lisburn, formerly called Lisnegarvah, in the year 1707. But this conjecture, like the most of the conjectures founded on tradition, may be without foundation.

INQUIRER.

For the Belfast Monthly Magazine.

ON THE EDUCATION OF CHILDREN.

ALL unnecessary restraint in the management of children should be avoided, and severity ought not to form any part of the disciplinary code. But there is a danger in avoiding one extreme, of running into the other. Children ought not to be left to themselves, or suffered to follow their own caprices unrestrained. Such allowance would be to substitute inexperience for experience, and thus reverse the order of nature. Children left to follow the caprices of a wayward fancy, soon become troublesome to their parents, irksome to themselves, and disgusting to a casual visitor or spectator; but these defects sink into comparatively trivial importance, when we consider the dangers likely in future life to arise from bad habits early formed. For the capricious neglected child may in general be expected to retain the ill-formed habits of

childhood, and the errors of early life not unfrequently ripen into the vices of more mature years. From these considerations, a great necessity appears to restrain the early sallies of impatience, and the first symptoms of petulance in children, and practically to teach them, that their wills are not to be indulged, unless they are directed by propriety, and above all, to restrain the early whims of a childish imagination, which are so liable to become confirmed into habits of perverseness, and obstinate self will. In the seasons of childhood and of youth, the passions are strong, and the judgment is weak. The steady, stayed judgment of a parent should be on the watch to supply the defect, as a faithful monitor, and to act as in the place of a temporary conscience. Especial care ought to be taken to strengthen the judgment, and not, by a foolish compliance, assist the rule of the passions. Till self-government, founded on the basis of self-correction and self-discipline, take place, parental authority is necessary to assist in giving the right direction to the youthful mind; and this parental care should be incessantly vigilant. Not but after the most steady exertions of parental wakefulness, disappointments will happen, and the breast of a parent may be most severely wounded by the frustrated hopes of a return correspondent with the care and anxiety exerted. Yet still the consolation of having discharged an important duty, tends to restore that equanimity so often in danger of being disturbed by the failure of hopes in a quarter nearest to the best feelings of the human heart.

Parents ought never to relax for a moment in the exercise of their duties, or suffer indolence to draw them aside. If they gain a temporary respite from care, by winking